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ABSTRACT

On the basis of a belief in the legitimacy of alternative learning styles, the importance of intercultural broadening, and the global nature of international education, the Department of Secondary Education and Foundations at Eastern Illinois University developed a new course, called "Diversity of Schools and Societies." Course objectives were: promoting better understanding of the theoretical foundations of multicultural education, culture, and cultural differences; strengthening critical thinking skills and helping students integrate fair-minded critical thinking, justice, and social action; making students more sensitive and responsive to prejudice, stereotypes, racism and their impact; building competence in incorporating multiculturalism in curriculum; and cultivating awareness of cultural diversity in global perspectives. The course included: a section on cultural analysis; a portion devoted to sharpening students' critical thinking skills; a theoretical analysis of the nature and development of prejudice, stereotypes, discrimination and racism; a study of the methodology of multicultural teaching; and two approaches to global education. A set of 24 video programs were also developed in an attempt to offer the course through distance learning to students enrolled at "feeder" community colleges in east central Illinois. The paper closes with a description of course assignments and a 54-item course bibliography. (Contains 76 references.) (JB)

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HELPING STUDENTS TEACH IN A DIVERSE WORLD: A RATIONALE AND COURSE

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Rationale for the Course

Prior to any suggestion of creating the course we will describe, views were maintained by department members that were favorable toward it. We shall begin by bringing these to light, showing how they were already at work when the course was being developed, and offering them as a rationale.

One idea that had been shared by senior staff for several years was that people learn in alternative ways, and that alternative instruction is both legitimate and necessary for optimum outcomes. During the performance-based craze some had harbored the notion that the "Experimental Secondary Education Program" would come to be the secondary level program. However, observing that both the new program and the traditional one were effective, key members of the department decided to call the new program the "Alternative Secondary Education Program." Both are running side by side to this day.

Courses, as well as the program, were sometimes redesigned to accommodate differences in learning styles. The required graduate offering in Philosophy of Education was one of these. Students were given a choice between an interpretive approach and a clinical approach. The interpretive approach had more definite content and involved less independent creative effort than did the clinical approach.

While the idea of legitimate alternatives has served to settle disputes within the department, it has also prevailed because it happens to be a defensible view. In the case of adults, as well as

children, there is a lot of evidence suggesting that alternative learning styles exist, and that teachers can increase their success by accommodating them. Delahaye, Limerick and Hearn (1995) have very recently found that adults, once thought to universally respond better to more independent andragogical approaches, actually learn in many ways that variously combine andragogy and pedagogy. We have clearly found this to be the case in our professional Education classrooms. For instance, after the alternatives in Philosophy of Education previously mentioned began to be offered, student evaluations of the course dramatically rose beyond the criterion described as "superior." They have consistently remained at that level.

Another shared idea has been the view that gaining appreciation of a variety of cultures is crucial to everyone's overall education and growth. Some members of our department were involved in redesigning general education at Eastern Illinois University. As members and officers of the Council on Academic Affairs, we and our allies managed to accomplish several things along the lines of assuring that everyone studying at our institution has intercultural experiences. One of these was changing the title of what an Undergraduate Study Committee called "Foundations of Civilization" to "Foundations of Civilizations." The result of this was that courses proposed and accepted in this category invariably treated plural civilizations. Also, a list of multicultural studies was developed and taking at least one course on the list was required for graduation. This made it impossible

to "transfer around" some kind of broadening experience.

While they promoted intercultural appreciation in general programs, department members also created courses that could or did do this. "Schools, Citizens and Societies" became part of general education. "Multicultural Education" was passed as an elective; but could not be offered on a regular basis.

Intercultural broadening has also been a part of the vested interest of the department. Not only has it become more diverse than most in its hiring patterns, one of the senior members had formerly been the Affirmative Action Officer at Eastern Illinois University, and others had served many years on the College of Education Affirmative Action Committee.

Yet, the idea of fostering intercultural appreciation is defensible far beyond political efforts and situations. It has often been extolled as something with the potential to ease racial, religious, gender and other tensions to help people get along better. However, there is more to it. It also <u>provides options that help individuals maintain good mental health when they become older</u>. In the 60's Clark and Anderson (1967, p. 429), having conducted a study of culture and aging (with a sample of 435), brought this conclusion to the attention of gerontologists. Referring to both sociological data they gathered and their anthropological observations, they concluded that older people who are more able to "...drop their pursuits of primary values...and go on to pick up...alternative values" remained more healthy than those unable to do this. In terms of avoiding maladjustment to

physical limitations old age may bring, they found it was particularly important to manage to substitute a value of interdependence for one of independence. Fry (1988, p.462) has recently added support to Clark and Anderson's findings. She acknowledged that changing one's values can be very difficult for many, but nevertheless confirmed that "...mental health can be affected by adherence to certain values in old age." Thus, it seems that an important reason to promote intercultural appreciation is that such appreciation brings about value flexibility to help people handle old age better. It is a vital part of achieving an education with the degree of quality to serve us all our lives.

A third idea that enhanced the possibility of developing the course we did was that cultural pluralism is not merely local, but is a world-wide concern. Department members who were involved in making multicultural studies a University requirement were implored by certain interest groups to limit the list they were helping to develop to courses treating cultures in this country. Though these groups were and still are among their allies, they refused to eliminate international courses. Global education was deemed a greater dimension of pluralism that should not be ignored to achieve a definition of "relevance" that is more narrow.

The same argument between multiculturalists that took place on our campus is happening nation-wide. Opponents of our position are saying in effect that "non-local studies only serve to divert our attention from the real problems we face and need to solve." We

maintain that we will not come to understand our local pluralities and the problems and opportunities they offer, unless we also look at the broader picture. As Tiedt and Tiedt (1995, p.17) pointed out, the study of international education "...leads to a greater understanding of other people and the universal issues human beings face." We are not the only educators who are trying to deal with pluralism; and, since most of us have roots elsewhere, how can we really understand each other apart from considering these. It has been, and continues to be, our position that the "high road" in multicultural education entails international studies. Not only has the department been willing to essentially compete with itself in order to have a graduate offering in Comparative Education, but the first person specifically hired to teach our new course--one of our authors--was reared in The People's Republic of China. (Fortunately, Dr. Wei Zhang is also a keen student of Multicultural Education in the United States.)

Three concepts, then, were held by key members of the Department of Secondary Education and Foundations when the occasion for developing a new course arose. There was a belief in the legitimacy of alternative learning styles, a belief in the importance of intercultural broadening, and a belief in the global nature of international education. Without these the department would never have had the understanding or the will to develop the course we will describe today.

The immediate occasion for creating the course was an NCATE visitation and report. The visiting team found that our teacher

education program was not treating multicultural education in an overt manner, and that we offered virtually no undergraduate studies in Global Education. This set the stage, given the views previously discussed, for the basic concept of the course, "Diversity of Schools and Societies." It was built around diversity as an area of problems and opportunities both at home and around the world.

The process of selling the course naturally was aided by the report of the accrediting agency. This did not mean everyone was cheerful at the prospect of requiring 3 more semester hours of their students. Since Educational Foundations staff were developing the course, those who primarily teach methods became concerned that it would be "too theoretical." They consulted with us extensively, and you will see that their impact has made a difference in the content and activities now being pursued.

The Class and Its Activities

This section will focus on the course: the activities and methods used to prepare future teachers to teach in a diverse world. From the three informal ideas previously discussed, the following objectives were developed:

1. promoting better understanding of the theoretical foundations of multicultural education, the concept of culture and cultural differences.
2. strengthening critical thinking skills and helping students integrate fair-minded critical thinking, justice and social action.

3. making students more sensitive and responsive to prejudice, stereotypes, discrimination and racism, and their impact on American society and individual achievement.
4. building competence in incorporating multiculturalism in every aspect of the school curriculum.
5. cultivating awareness of cultural diversity in global perspectives, exploring different contemporary treatment of diversity in other nations.

These objectives were also related to outcomes projected in the College of Education and Professional Studies' NCATE Self Study. (This was being done while the course was being proposed.) Each objective will be treated in terms of course content and activities.

Helping students positively treat cultural differences in the classroom requires a good understanding of the nature of 'culture', students' own cultural perspectives, and the various cultural groups and cultural differences in society and in the world. The importance given to the study of 'culture' derives from the fact that culture is a major factor that makes our classroom, our society and our world diverse. Since the understanding of what culture is directly affects what we do as educators (Bullivant, 1989), we have included a section in the course on cultural analysis.

This part of the course clarifies the meaning of 'culture' as it relates to teaching and learning. It encourages students to explore their own cultural differences in order to elicit

empathetic feelings and attitudes towards cultural differences they see in other people. Thus, what constitutes culture is first analyzed in class. Students study the different characteristics of culture in order to gain insights on the diverse nature of American social reality. Then students are encouraged to search for their own cultural identity through interviews with family members, drawing family trees, checking the major influences that have shaped their perceptions, beliefs, attitudes and behaviors. This epitomization of who I am makes students more aware of their cultural self and how they are different as a cultural member. Through self cultural analysis, students at some point will realize that cultural differences are not exhibited only on others who look different, but on themselves. To find cultural differences distasteful or repulsive is actually negating a part of oneself.

Critical thinking is also an important ingredient in multicultural teaching (Bennett, 1994). Helping students to positively treat human differences is not equivalent to making them blindly accept and value every different view, every different cultural behavior. Students must know how to fairly and critically assess issues in multicultural education and how to actively and rationally participate in multicultural debates. Critical thinking has been identified as involving knowing how to "gather, analyze, synthesize, and assess information..., (and) deal rationally with conflicting points of view". It is against unclarity, imprecision, vagueness, unreflection, superficiality, inconsistency, inaccuracy, trivial and illogical thinking (Paul, 1993 p.123, 139).

Thus, a portion of our course was devoted to sharpening students' critical thinking skills. The initial step involves conceptual analysis on the crucial elements of critical thinking. Students are taught what it is to become, for example, logical and accurate. They learn the characteristics and functions of different statements and questions, which are expressions of thoughts. They examine the basic fabric that constitutes concepts such as respect for persons, human dignity, human rights and freedom. Based on these theoretical analyses, controversial issues in multicultural education are introduced to the classroom. For example, students are guided to debate with one another about the desirability of affirmative action programs, bilingual education, gender differences and their social implications. Through engaging in the debate of these provocative issues, students learn how to clarify problems, take and support their positions, and reason with others.

Prejudice, stereotypes, discrimination and racism have been identified as major impediments in human relations. For example, Christine Sleeter and Carl Grant indicated that the improvement of human relations "means trying to reduce prejudice and stereotypes among the races, helping men and women to eliminate their gender hang-ups, and helping all people to feel positive about themselves." (Sleeter and Grant, 1994 p.85). A definition of multicultural education adopted by the National Council for the Accreditation of Teacher Education (NCATE) points out that "multicultural education is viewed as a methodology to encounter racism and prejudice based on ethnic identification and to promote

positive attitudes about human diversity." (Morey, 1983 p.85,86). A course that promises to help students deal with diversity therefore cannot avoid this very important aspect.

In our course, a clear theoretical analysis on the nature and development of prejudice, stereotypes, discrimination and racism are first given. Students then are encouraged to go to their everyday life, making observations to log examples of prejudice and stereotypes that provide the foundation for racism, ethnocentrism, and xenophobia. The examples they log from newspapers such as (comic strips, editorial cartoons, editorials, news stories), from classrooms, the teachers' lounge, around the dinner table and the conversations with friends are brought to class, analyzed, discussed, sometimes debated, and suggestions as to how to remove or reduce them are made. This exercise helps students become more sensitive and responsive about the world they live in.

To help students realize the detrimental effect discrimination and racism have on society and individual achievement, our course made use of video tapes that are relevant to these topics. Among the ones some instructors use are <u>The Eye of the Storm</u>, <u>A Class Divided</u>, and <u>Talking to Children about Prejudice</u>. After viewing the tapes, students share their feelings about the scenarios in the tape, relating the scenarios to their own experiences, and work together to identify factors that form discriminating attitudes and racism. This has proven to be a worthwhile activity because students are led to check their deepest thoughts and feelings. Many students are aspired to share their own experiences with

discrimination that they would not have wanted to tell otherwise.

Helping students teach in a diverse world requires not only theoretical understanding of cultural differences and verbal commitment of our students, it must involve their competence of knowing how. Even when the general consensus that every teacher should and can incorporate multiculturalism in the classroom is achieved on the theoretical level, confusion still surfaces when students are asked to give specific ideas on how he or she will do in their future classroom. We recognize that sufficient attention of the course should be given to helping students convert their convictions into actions.

Thus, about one third of our course is devoted to methodology of multicultural teaching. Students study teaching methods, such as cooperative learning, that have shown promises in helping students with differences between them learn. They are given opportunities to work in groups of their own choice on the basis of their major area of study and create a micro-teaching plan by putting together their ingenuity and creativity as well as applying the theories they have learned earlier on in the course. Each group then acts out the teaching plan in class. Through this activity, students cooperate with and learn from each other. New ideas are spread out and exchanged efficiently. It also proves to students that multicultural education is not something that is specific to social science and history teachers. It is something to which teachers in mathematics and sciences can also contribute.

Since cultural diversity is a global phenomenon, our preparation of future teachers should go beyond national boundaries. It cannot be limited within one nation. Proponents of multicultural education have indicated that global education is a necessary addition to multicultural education (Bennett, 1990; Davidman & Davidman, 1994). It helps students learn about problems and issues that cut across national boundaries and envision the interconnectedness of different cultures.

Based on these convictions, our course has incorporated mainly two approaches to global education. 1) Exploring the resources of international faculty members and students on campus to help students better understand cultural differences. 2) Helping students explore diversity in another nation on their own and through group research.

Whenever possible, international faculty members and students are invited to class. They not only bring to our students current information about the diversity they face in their native countries, and the ways their country is treating the diversity, but invaluable opportunities for students to gain first hand experiences getting to know and associating with people of another culture. Through the interaction, students test their preconceptions about people of another culture and discover many similarities between themselves and the guests.

Groups of students expand such learning by also "adopting" various nations. Students are provided with ample resources for data collection. For example, each one is given an ID number to log

on the internet so that they can use modern technology to gather information. A lengthy bibliography is also provided to them for more conventional library research. Students are also encouraged to interview people from the country of their choice who happen to be on campus or otherwise accessible. After the completion of the project, students present their research results to the rest of the class, pointing out how we can learn from the countries studied. These activities obviously have brought students closer to other parts of the world and have built global awareness in our students to positively deal with differences.

The Video Component and Distance Learning Issues

In this segment of the presentation we shall be focussing on a special aspect of the implementation of the course. The committee responsible for designing the course was cognizant of the fact that as a foundational course, required of all teacher certification candidates at Eastern Illinois University, the course could potentially enroll about three-hundred students in it each semester. These students not only had to be informed about the theory and practices of multicultural education in the United States but also in the global context. As an introductory course in teacher education a lot of ground had to be covered including the historic concepts of multi-cultural education, the processes of dealing with diversity in American classrooms and learning from the experiences of other diverse societies like Canada, India, South Africa or even tiny city states like Singapore. To cover all these

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bases, it was decided to develop a set of twenty-four video programs that could be broadcast from the University's public TV channel according to a regularly published schedule. The students enrolled in the course at Eastern's main campus could view these programs on the local PBS channel. We envisaged that this core of the course could be available to other students on the campus not enrolled in the course, to heighten their awareness of cultural diversity and spark their interest in knowing more about the inter- and intra-subgroup encounters in educational and other enculturating settings.

Since Eastern accepts a significant number of transfer students from the community colleges in east-central Illinois, we hoped that the video programs will become a core of the course delivered through distance learning. Eastern, as a member of the Prairie consortium for distance education, had developed a network of real time, interactive classrooms using a DS-3, fiber-based system of audio, video and data communication including sites at Danville, Richland, Parkland, and Lake Land Community Colleges and a select number of high schools. This network can provide the opportunity to offer the course through distance learning at three to four distant sites simultaneously. We felt that through the effective use of the new instructional technology we could offer the course on-site at many of Eastern's feeder community colleges. This would have not only utilized the advanced, intelligent, telecommunications network well, but would have reduced the scheduling difficulties of many of the transfer students by

enabling them to complete the required course at their community college.

This, however, was not to be. As we tried to schedule the course in the distance learning format, issues of territorial administration were raised. Some community college administrators objected to a four-year, comprehensive university encroaching upon their turf by offering a lower-division course on their campuses. Eastern has, so far, accepted this administrative division and thus refrained from offering the course through real-time, full-motion, interactive, distance delivery modes, even though the course can be easily delivered through that format. Here is one example of how the technological resources have out-paced the traditional institutional structures of the academe.

The twenty-four video programs of thirty minutes each were conceptualized to present key concepts of multi-cultural education, utilizing faculty resources of the whole university as panelists. In some programs we invited students representing diverse ethnic, national or socio-economic backgrounds. The compeer of the programs, who is also one of the principal instructors of the course, is a distinguished senior professor. As such, he was able to attract colleagues from the colleges of Arts, Humanities, and Sciences to serve on the panels.

The program topics began with an analysis of culture, which has been called "our invisible teacher". Drawing from the classics in anthropology, a working definition of culture was developed. This program was designed to cultivate the idea that culture is a

mosaic of learned and acquired behaviors, customs, traditions and beliefs, shared and transmitted by members of a particular society. It suggested that every culture has its own ethnocentricities, thus making each group regard their own particular culture as either the best or the only proper solution to human problems. Another culture is often dubbed as queer, quaint or even inferior. Diversity in such cases is merely tolerated at best without recognizing that we tolerate pain. Celebration of diversity of cultural beliefs was introduced as a relatively more recent and evolving concept. Finally the concept of dynamic evolution of cultures was explored. All cultures tend to maintain themselves through revering their traditions and accommodate change differently. Some cultures have accepted the inevitability of change and thus try to control the rate and process of cultural change. Others look upon change that is the mortal enemy of tradition and thus to be resisted. In these cultures diversity is not to be prized but to be punished.

After introducing the students to the concept of culture as that which creates us and that which permits us to create it, the students' attention was drawn to the culture of the schools. The second program explored culture in and of schools. Societies have depended on schools to induct the young into a shared way of life. Perhaps most schools are content to <u>transmit</u> the dominant culture. Some have dared to go beyond this mission as they attempt to <u>transform</u> cultures. The program highlighted the deliberate and profound ways in which schools serve as enculturating agencies.

The challenges of enculturation in a society that prizes diversity are different than those in a homogeneous society. What shall be included in a core of values and beliefs that will be taught to all and how sub-cultural identities will be maintained are key issues. The complex interplay between the national macroculture and the various microcultures demands that the school should help students become proficient in the knowledge, skills, and practices of the macroculture while still maintaining their micro-cultural identity represented by language, ethnic customs, rituals and beliefs (Banks, 1988). The program also introduced the students to the idea of social groups as essential bearers of micro-cultures. Membership in a racial, religious, ethnic, familial, or socio-economic group creates particular identities that are brought into the social setting of the school. Student behaviors, vis-a-vis achievement orientation, learning styles, self-concepts and attitudes towards diversity are conditioned by the group one belongs to. Individually these variables impact the learning environments that teachers create in the schools.

The third video program picked up the details of the micro-cultural group and variables of group identification. Special emphasis was placed on race perceptions, socio-economic status, religion, language, and national origin as important determinants of one's beliefs, values and behaviors. These variables are not only important determinants of cultural differences, but can also be used as integrative forces by carefully prepared teachers who use specific examples and data from different micro-cultures to

illustrate their similarities and differences. The panel for this program consisted of a sociologist, two educational philosophers and a specialist in counselling and guidance representing different ethnic and religious backgrounds.

Each of the next three programs dealt with one specific topic and its implications for multicultural education. Race, social class and religion as three bases of one's cultural identity were highlighted. A general feature of these programs was to encourage the students to critically analyze the concepts of race, social class and religion and not be content with their obvious and stereotypical definitions. Illustrative examples were provided by the panelists to show how these factors were shaping educational content and practice. Issues of power and privilege as they relate to educational outcome were discussed. The panelists constantly encouraged the students to apply these ideas to the classroom practice both in the area of curriculum design and instructional pedagogy.

The next six programs explored the historic evolution of multicultural education as it related to the ethnic/national origins of students. Individual segments were devoted to African-American, Hispanic, Asian-American and native American groups and their special concerns. Each program emphasized the need to analyze these labels of identification and not to treat them as monolithic entities. Within each group there was diversity and it necessitates greater awareness of, knowledge about and sensibility to histories and cultures of these communities and their

contributions to the mainstream American culture.

Exceptionality as a variable of diversity was covered in one program. With the assistance of a panel of special educators, the host discussed the broad range of exceptional students--handicapped, disabled and gifted--attending the public schools and how to accommodate their various educational needs. The panel covered the contemporary movements in the education of students with exceptional traits in inclusive and academically diverse classrooms.

A series of seven programs was devoted to pedagogical issues of dealing with diversity in contemporary classrooms. One of the highlights of these programs was to introduce the students to a variety of databases specializing in multicultural instructional materials suitable for various grade levels. Key theoreticians and practitioners in the field of multicultural education like James Banks (1988, 1993, 1995), Sadker and Sadker (Sex Equity in the classroom 1982), Lisa Albrecht and Rose Brewer (Women's Multicultural Alliances, 1990), James Lynch (1986, 1986), J.Q. Adams (1991-92, 1993, 1994), and Carlos Cortez (1981, 1991) to name a few, were introduced to students through their scholarly writings. One segment in this sequence dwelled on the utilization of cooperative learning strategies and their propensity for promoting intercultural understanding. Another one introduced the students on how to develop learning centers with specially selected materials for interracial, inter-faith and intercultural awareness. One of the key ingredients of successful multicultural education is

to remove the barriers that are created through ignorance about others or, even worse, through their stereotypical treatment in the media. Learning centers highlighting literature drawn from the primary sources representing each group help overcome the difficulties caused by ignorance and/or stereotyping.

A series of pedagogical strategies would not be complete without covering the topic of learning styles. A whole program was devoted to explore the cultural basis of learning styles and how teachers' awareness of this can help in promoting desirable learning habits and outcomes in a diverse classroom. As Banks (1988) has pointed out "in early grades, the academic achievement of students of color such as African-Americans, Hispanics and American Indians is close to parity with the achievement of white mainstream students. However, the longer these students of color remain in school, the more their achievement lags behind that of white mainstream students." Is it due to the self-fulfilling prophecy or is it because teachers, with their particular middle-class mainstream orientations, lack an understanding of the micro-cultural bases of behavior?

The last cluster of four programs shifted the attention from domestic views of diversity in schools to the global context. The examples of others' treatment of diversity in their schools were taken from the Indian sub-continent and the emerging European community. Here are two laboratories of creating, through education, significant new social realities in the face of traditional divisions, hostilities and national, religious and

racial conflicts. The Indian sub-continent has been experiencing a wrenching transformation towards secular, modern states in the face of long standing religious, ethnic and geographic conflicts. At times it appears that it is a losing battle, yet during the last forty-five years significant progress has been made in creating a large middle class with the knowledge, skills and attitudes to create a more accepting rather than exclusivistic cultural milieu. Similarly the emergence of the European community, with unified economies, currency and political institutions in the face of historic linguistic, national and ethnic conflicts is a remarkable experiment in rebuilding culture on a transnational, multi-lingual and multi-ethnic basis. Students were encouraged to study this emerging phenomenon of cultural reconstruction with particular emphasis on its long-term significance.

There was also a comparative program, dealing with how native peoples have been treated by educators in this country and in New Zealand. Beyond similarities of conquest, the contrast between dealing with a homogeneous native people and dealing with distinct nations was emphasized.

In conclusion, the twenty-four video programs provide a core of information using diverse panels of specialists to encounter theoretical relationships of micro- and macro-cultures, identify strategies that teachers can use to celebrate diversity in American classrooms, and introduce the students to a select number of countries having diversity of schools and cultures.

Course Assignments

Some course activities have already been linked to official written and performance assignments. The following are assignments common to all sections of the course.

I. Cultural Biography Assignment

Assignment: Students will be asked to write a personal cultural biography. The biography will include:

1. Identification and description of the group, when and where the family members came from and where they settled.
2. Notation of reasons or motivating factors that brought their ancestors to this country. (Native American students can describe tribal location and culture.)
3. Description of conditions that the family encountered on their arrival--problems, difficulties, opportunities or description of changes brought to Native-American life because of introduction of new cultures.
4. Analysis of factors in the lives of the family that they had to adjust or change in order to survive and succeed in a new environment. (language, customs, dress, etc.)
5. Description of the degree to which certain cultural elements still survive in the family and whether these elements are viewed as positive or negative in the student's own lives.

Suggested Sources of Information:

1. Written family histories and trees
2. Interviews with family members
3. Local histories
4. General histories

II. Methods Project Assignment

Choose one of the following:

1. With a group of your peers, prepare a demonstration of Multicultural Cooperative Learning with appropriate materials;
2. With a group of your peers, prepare a demonstration of Multicultural Learning Centers; or
3. With a group of your peers, prepare a demonstration of instruction or assessment flexible to different learning styles.

III. Adopt a Nation Assignment

Prepare a joint verbal report and individual written reports on the following:

1. A profile of the nation, particularly in terms of the diversity of its peoples;
2. A description of what its education systems have done or are doing about the diversity;
3. Comparison or contrast of the type of diversity we face in this country with that of the contry studied, and of the educational approaches taken.

Suggested Sources of Information:

1. Library resources (See Bibliography)
2. Internet bulletin boards on various nations
3. Faculty members and students from foreign countries
4. Exchange students in your home towns

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Conclusions

We hope we have provided an example of means of helping prospective educators consider and realize the potentials of human diversity on both local and global levels. We believe our course, "Diversity of Schools and Societies: Social and Global Perspectives" is defensible, feasible and effective.

There are still challenges. Even with televised symposia and demonstrations it is increasingly difficult to keep numbers in interaction sessions to a level where students can properly process the challenging content of programs. Distance learning possibilities, as we have said, are currently blocked by turf battles with community colleges. Funds for additional staff members will be hard won if they become available at all. Even though implementing the course has been a strong factor in recently maintaining accreditation, it is difficult to believe that the hours required of everyone in Teacher Education will not become an issue in the future.

In any case, we hope you will see what we have done as a victory in the struggle to have the voices of diversity heard in Teacher Education. We regard it as such, and continue the work to make better use of the ground won.

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